

## Remonstrance

11. 211

OF THE

Suffering-PEOPLE of GOD,

CALLED

## QUAKERS:

Clearing their Innocency from the many false Aspersions, Slanders and Suggestions, which are lately come abroad in the Nation causlessly upon them.

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*For among my People are found wicked men, that lie in wait, as he that sets snares. They set a Trap, they catch them. As a Cage is full of Birds, so are their Houses full of Deceit: Therefore they are become Great, and waxen Rich. Jer. 5. 26, 27.*

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London, Printed in the Year, 1665.

## REMONSTRANCE

SUGGESTING PROPOSALS OF GOOD

COUNSEL

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London: Printed in the Year 1865.

*The REMONSTRANCE of the Suffering-People of God, called QUAKERS; clearing their Innocency from the many false Aspersions, Slanders and Suggestions, which are lately come abroad in the Nation (causlessly) upon them.*

**F**Orasmuch as the everlasting God of all Truth hath visited us from on high, out of his Everlasting Love unto us, and hath revealed Jesus Christ, the Light of the world and the Life of men, unto us and in us; who have waited and longed for his appearance unto our souls, that we might be partakers of his Heavenly Power from on high; and that we might know his Eternal Power made manifest to us, and in us, by which the Saints in former ages were led and guided into all Truth, and to walk in the same to the honour of God, the Everlasting Being, from whom Eternal Life is conveyed, through Christ Jesus, unto all that do believe in the measure of his Eternal Spirit, which he hath given to every one a measure of to profit withal, even every man that is come into the world, to that intent and end that every one who receiveth it, and closeth with it in their hearts, might be led from darkness unto Light, from sin unto Righteousness, from Satan's power to the Power of God; and from death, and him that hath the power of death which is the Devil, unto God, the Everlasting God of all Truth; and to have fellowship with him in the mystery of the Gospel of his Son *Jesuw Christ*; by which remission of sin is obtained, and an inheritance among the Sanctified Ones, who were made meet to be partakers thereof, who are gone before, and rest in the bosom of the Father; unto which high and great Calling God hath called us, even to be partakers of the same Faith, Hope, Inheritance and Calling, through the riches of his Love, manifest to us in *Christ Jesuw*, in the

end of the world. Now, and in the last times, that hath yet been in being, or ever appeared amongst the sons of men, a necessity is laid upon us on the Lord's behalf, in whom we have believed, to speak the truth *as it is in Jesus*, before God and all his holy Angels, and before all men, and to the Witness of God in every man in the world, who yet doth not believe; yet according to this in all Consciences will his Judgment be, and unto that everlasting Testimony of God in all *English-hearted-men*, and all men of every Nation, Kindred, Tongue and People upon the face of the whole Earth; and to the Testimony in all Consciences who live and have a being, according to Gods everlasting Witness in them, we appeal, and that shall bear witness to us; that either before, now, or hereafter, that we have, do, and shall speak the truth as it is in Jesus Christ, and according to which we must all be judged; and to receive Sentence from the hand of the Lord (according to what we shall declare unto all in this particular) for evermore.

We are a People who have enquired after the Lord, and only desired to know Him and his Worship, and that we might worship him in Spirit and in Truth, and find acceptance with him, and have fellowship with him in that which endures for evermore; that our souls might live in his sight, and that we might witness his Countenance and Favour manifested to us; and the Evidence of his Spirit bearing witness to us, and in us, that we are accepted of him through Christ Jesus. We are not ignorant of all the set and stinred Forms of Worship, and Formal profession in our own generation, and what it is, and what the enjoyments of all are in respect of God and his Worship; for we our selves have travelled those paths in diligent circumspection, and much vigilancy, in the observation of all those outward things, which are accounted by some, as *Divine and Holy Institutions and Ordinances of God*, which generally the People take upon trust from their Leaders and Elders, Tradition of time, or Custom of Nations; but alas, we know how it was with us in that state, and how it is with all such, who are so busying themselves about bodily exercises, which profit little, while their hearts are not upright to that of God made manifest in them,

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them, by which he shews unto man his thoughts and his evil, and also that which is good and acceptable in his sight; yet notwithstanding all such who are professing God and Christ in words and worship, and yet be enemies to him, and that which may be known of him in their hearts, both in life and works: And such were we in times past; in ignorance and unbelief, and yet had a profession, and a zeal according to the times, but not according to the true knowledge of God in Christ Jesus.

But God out of his rich Love and Mercy had compassion on us in this estate, and knew the longing and thirsting of our hearts after him that we might obtain him, manifested his Eternal Word of Life and Power in our hearts, which became a Light unto our feet, and a Lanthorn unto our paths; by which we came to see our selves and our own estate, and that all our righteousness were as filthy rags; and that all the inventions, traditions and ordinances of men, which are repugnant unto the Will and Ordinances of Christ; that all these were and are abomination unto the Lord, and that he hath no pleasure in them; neither in them that draw near unto him, pretending honour and worship unto him, while they offer up unto him in the darkness and ignorance of their minds, with polluted hearts and lips, and that which he never required. These things are an Abomination, we being made sensible thereof by the Spirit of God, which discovers both words and works; and knowing his Judgment to come upon us, not only for sin, but also for that which hath been, and is by some yet counted for righteousness and worship, who are still in the unbelief; the Lord made a separation in our hearts betwixt the *Precious* and the *Vile*, and called us out of the *unfruitful works of darkness*; and out of the *World*, and its wisdom which knows not God, and out of the paths of those who are in the *Fall*, and in the *Apostacy*, and are erred from the Life and Power of God, and the holy Injunctions of Christ, not to have any more fellowship with them in the vain corrupt traditions of men, nor them that would set mans threshold by God's threshold; and not only so, but would even overthrow both the Life, Power,

Power and Vertue of all true Religion and holy Exercise, to set up the Constitutions and Decrees of man, and Ordinances and Imaginations of men, in a bodily shew of holy Worship, when God requires no such thing of man; moreover, would impose the fallible Judgments and changeable Institutions of men, upon mens Consciences, and would be Lords over mens Faith: such we cannot own, neither have fellowship with, but are clearly separated from such things in our hearts, and cannot own such with the presence of our persons, in conformity to that which we see no ground for, neither themselves can give any, out of the Scriptures of Truth, or from the Examples of the Apostles, and primitive Church, so called. For this thing we have been railed and slandered, misreported, defamed and evil-spoken of, falsely accused, evilly entreated, reproached, mocked, stocked, stoned, imprisoned, whipped, buffeted, our Goods spoiled, and our Families sought to be ruined, and we not counted worthy to live in our Country and Land of our Nativity: Therefore Devices have been made, and Engines formed against us, and Laws and Acts made that we must either conform to that which no man as yet hath convinced us of, either by discourse, word or writing, or else we cannot enjoy our Liberties, as men, in the Nation; but must be banished, as persons unfit to live among men, or in our natural habitations, separated from our Wives and dear Children, in jeopardy of our Lives if we return in seven years; nay, in peril daily, in loss of Goods, Mulcts, Fines, long Imprisonments; and he that doth the most mischief unto us, thinks he doth God the most service, and the Kingdom the best office.

But as the enemy of mankind, the Devil and Satan, ceaseth not to represent the best of the Lords works in a bad form, even so doth his Instruments, the Lords People; and of their life and works to stir up a dislike in Peoples minds against them, and therefore the greatest Truth by some hath been counted the greatest Heresy. The Jews, the alone Church of God in that age, all the Gentiles hated, and the Nations that knew not God, whom God reproved: Christ the Prince of Peace, was said to be a Samaritan, and to have a Devil,  
and

and to cast out Devils by Beelzebub the Prince of Devils, and to be an Enemy to Caesar, and a Friend of Publicans and Sinners, and a Blasphemer, and a Breaker of the Law of Moses, and a Transgressor of the Ordinances of the Jews, and what not? He was numbered amongst Transgressors, and a Murderer preferred before him; and he that was given for the Light of the Gentiles, and the Salvation of Israel, and of all, to the ends of the Earth, was counted as the Troubler and Disturber of their State and Government: And so it happened to all his Followers, and the Prophets that went before; Elias was reckoned by Ahab, his Enemy, and the Troubler of Israel; and likewise, Micah and Jeremiah were reckoned as men fallen away to the foreign Enemies, viz. to the Babylonians in the time of Zedekiah; because he pleased not the Princes of Zedekiah, they put him in the Dungeon, his feet stuck fast in the mire: Isaiah was counted a Troubler of the People, and a Disturber of Jerusalem and the Country, so that they said, *Speak no more of these things unto us, for we will not hear them.* What should I speak of Paul, of Peter, of James, of Stephen, of Silas, of John and of all the Holy Men of God, of John Baptist, of all the Believers among the Jews, of all the Believers among the Gentiles, and of the suffering Brethren in the Apostles dayes, and of all the suffering Christians by the Romans, and in the ten Persecutions in latter years in Europe, where the Name of Christ was published: so that the best of men have been in all ages reckoned by the Powers of the world and People thereof, the greatest Malefactors, and have been counted, not worthy to live; but Enemies to States and Governments, Turners of the world upside down, Seditious, Pestilent, Desperate, Wicked, Ringleaders of Sects, Setters-out of strange gods, Deceivers, Deluders, Despisers of Princes, Enemies to Churches, States, to Common-Wealths, and Enemies to all mankind, Disturbers of Peace, of Misbehaviour, and what not? In a word, not one of the faithful People of God, in any age or generation, but they were condemned, and censured, as Evil-doers, and were made to suffer as such, the most, by some publick pretended Law, or (if I may say) perverted Law, or other, whereby



whereby they were judged; or else by making some Law or other to suit their intended purpose, to be a cloak and a cover unto them of some shew and seeming Reason why they so proceed, in a seeming way of legality, to blind the minds of People; that it was done by the force of some Equitable Power, and that all that were Transgressors of such Ordinances and Laws, though never so repugnant to the mind of God, yet all ought to obey them: And they that suffered by them were reckoned as Evil-doers; And so all the Saints have suffered, and were condemned by the world: But Christ is come for this very end, to convince the world of Sin, of Righteousness, and of Judgment, and will condemn that Judgment which is acted by the power of the Prince of this world, because he shall be cast out, and must not for ever sit as Judge over the Heritage of God; for then the Lord's Heritage would be laid waste, and the Destroyer and his Instruments triumph in their wicked enterprizes.

We who are brought forth in this last age of the world, and have been made to tremble because of the Word of the Lord, and the dread of his Holiness, that we have seen and known, called reproachfully *Quakers*: We have been a suffering People, since the Lord hath called us, and chosen us out of the world, to bear witness to his Name, and to that everlasting Truth, by which freedom from Sin is witnessed; which the Prophets and Holy Men of God of old, the Apostles, and Members of the Church of Christ were made Testators of; and we are Members of the same Body, and do believe no other things than that which all the Prophets bare witness unto, and all the Apostles and Ministers of Christ, and Members of the Church of Christ, which is his Body; believed, and no other Hope or Faith have we, or profess we, than that which was once delivered unto the Saints of old, in the pure and holy Plantation of the Gospel; nor no other belief have we, either as to Doctrine or Practice, but that which is consistent with the Church of Christ, and according to the Scriptures of Truth: And though we have had great opposition, yet hath none convinced us of Error, or of Evil-doing in point of practice, as walking in the societies



biotics of men; but we have endeavoured with great diligence, to *make our Calling and Election sure*, and that we might have a Conscience void of offence towards God, and also towards all men, and to *serve the Lord in our generation*, and to do good unto all men, as much as in us lies; and to study Peace and Quietness, minding every one our particular Calling whereunto God hath called us, that we might adorn the Gospel of our Lord Jesus Christ, by a holy and blameless Conversation, by which we have received remission of Sins, and are remitted unto God; yet notwithstanding, great hath been the enmity that hath been raised up against us, and great hath been the out-cries of many, and much the hatred; though we can say, in a clear Conscience, with *David, without a cause*: And great have been our Sufferings this many years, insomuch, as we may say truly, *Long Furrows have been plowed upon our backs, and we have had all manner of Evil spoken of us*; but we bless and magnify the Lord, *not for evil doing*, but falsely, yea falsely, for the Name sake of Christ; though we have been slanderously, and falsely reported from time to time, by the the Time-serving-

Ministers of Antichrist, who have al- \* *Witness that their*  
ways \* flattered the Powers of the *Address to Richard*,  
world, and stirred them up against us, by *called Protector*.

false suggestions, flattering, and daubing  
insinuations, because we have discovered their Deceit, and  
our Conversation hath been more blameless than theirs;  
they have prevailed so far, as to raise up unbelief in peoples  
hearts, and to set the Rulers of the Earth against us, as much  
as in them lay, to our utter ruine and extirpation in this life,  
as ever *Harim* did against the Jews: But seeing the adver-  
sary of mankind hath prevailed so far with many, to hear,  
receive and believe the many false slanderous reports of us,  
and to publish them abroad; and seeing that traps are laid  
for us, and snares for our feet, both to ensnare our Consci-  
ences, and to the ruine of our Estates, to bring us into bonds,  
to the separating us from our Wives and Children, to con-  
fiscation of our Estates, to *Banishment* of us out of our Na-  
tive Country to seek our bread among strangers, to the ren-

ding of us odious unto all, to the making of us Slaves and Bond-men, and sell us to any *for a thing of nought*; to make People believe we are not subject unto Authority, that we disobey the Laws of the Nation, which are just; that we plot Mischief against the Government; that we are ready to side with a Forreign Enemy, to bring the Nation again into a Civil War; that we hold correspondency with Forreign Enemies; that we animate one another in Sedition, and Rebellion; and that the principal end of all our Meetings and Conventicles, so called, is, to confirm one another in Malice against the Government; And that we make Collections for the support of a Party, who are listd to appear in any desperate undertaking; That we have designed the very time; That we are industrious, and dextrous, and spread abroad our intelligence to stir us Strife and Commotion, and to disturb the publick Peace of the Nation: And this greatly reflects upon us, and not only upon us, but the everlasting Truth of Christ Jesus, which we profess, which if these things were true, we were not fit to live in a Nation, but to suffer according to our demerits. And seeing two Acts are chiefly made against us, for the suppressing of our Innocent and Peaceable Meetings, whereby diverse thousands are, and have been, and are like to be in bonds, only (we say) for the Worship of God; and keeping Faith and a good Conscience; yet how great severity hath been used against us, God knows, and many good People in the Nation also! Notwithstanding, as though this had not been enough yet, our Sufferings are augmented, and Affliction unto Affliction, by a Letter lately sent by some Chief Magistrate of *England* (as we are enformed) to the Nobility and Justices of the severall Counties, which is read in some places in the publick Sessions; in which, though we be not particularly nominated in that Letter, yet many of those things contained in it, are imputed unto us; and the Justices of Peace, and others, take it for granted: And so our Miseries, Bonds and Sufferings are augmented time after time; which, if the Lord by his eternal Power doth not change the minds of them that are bent against us, we are like to be destroyed

stroyed, as men from having a being amongst the rest of our Neighbours and Country-men.

Therefore, all these things considered, We are necessitated to declare our Innocency unto all, and to clear the truth of such things wherein some are jealous of us, and to speak the truth from our hearts and Consciences, as before the Living God, the Judge of the quick and the dead, who in his day will render unto every one according to his works; and also before his holy Angels, and all just men; and to all the Potentates, Nobility, Rulers, Magistrates, Justices of Peace, and to all People in this Nation; and to all the whole World; and to every particular Person where this may come, and according to the truth of this our Testimony, we desire the Lord may judge us; and we never to expect his Blessing upon us if we do it not with all sincerity of heart, and uprightness before him.

First of all, We cannot but testify unto all with boldness, That we love the King's person, and desire his good in that which pertains to this life, and that which is to come, and that his Throne may be established in Righteousness, that we under him may live a Godly, Honest and Peaceable life, serving God in our generation, and doing that which is acceptable in his sight, and that which becomes true Members of this Kingdom, that it might be preserved in Righteousness and Peace.

2. We utterly deny all such, as not to be of us, and did never, neither can, nor shall ever own such to be of us, who plot or contrive any Sedition, Rebellion; Insurrection or Misdemeanor against the Peace of the Nation, to embroil it again into Wars; we utterly do deny all such things from our hearts, and also every individual person that hath, doth, or may act any thing conducing to such a mischievous end; and deny all desperate persons and their designs, who wish or desire in their hearts evil to the King, or to any of his Magistrates, or that act any thing conducing unto War for the hurt of the Nation in general, or any particular men therein.

3. We utterly deny all such Councils, whether few or many, and their confederacies, who hold any correspondence with any forreign Enemy or domestick, if any such there are, have

been, or shall be; and likewise any such Order as any person or persons shall send abroad in any part of the Nation, to the disquieting or disturbing the Peace of the Nation, as is mentioned in that Letter.

4. We utterly deny such as have provided any Arms, or lifted any men, (if any such there be) to aid or assist any Foreign Enemy, or to breed any Contention at home in the Nation; and have not fellowship with such unprofitable works of darkness, but do utterly deny them, and all such contrivances.

5. We deny all such as by any false insinuation or suggestions alienate the minds of any of the People from their duty to their Prince or Nation; but rather do exhort all men, *To study Peace, to be quiet, and cease from Strife and Contention, and to stop their ears from hearing, or receiving that which tends to the hurt of the Nation, or any particular man therein.*

6. We are not so void of reason and understanding, but that we know and are sensible that any foreign Nation, or People, who are Aliens unto another People, if at any time they should prevail in way of War or Hostility upon any Nation or part thereof, we know it would imbondage the whole, and make all greater sufferers, as experience doth daily teach; therefore knowing and being sensible of such things, we cannot but judge and condemn all such desires in any, much more their actions, if any should attempt any such things in the discontent of their minds, to be foolish, treacherous and inhumane; and whosoever are actors in any such things, we utterly disown them to be so far void of truth, that they have lost their understandings as men.

7. And all such Meetings, or Conventicles, which are Seditious and Unlawful in the sight of God, we deny; whose principal end is to confirm each other in Malice against the Government; or do make any Collections to support any Party, or raise any moneys for any lifted men, who appear in any desperate undertaking, or any that have designed either time or place for any such end, as to raise War; or to yeeld to any aid, either in our own Nation, or to any Party, if there be any such, or to any Forreign Enemy; we do utterly deny any such, both their persons and practises.

8. But

8. But we freely confess unto all, and before all, we have met together this many years for the Worship of God, to pray together in the holy Ghost, to exhort one another unto Righteousness, and to build up one another in the most holy Faith, as the Christians of old did, and dare not forsake the assembling of our selves together unto this innocent and holy duty, that God requires all Christian men to be exercised in; neither do we limit the Lord to time or place, as some do, and would have us to conform to that which we are not perswaded of in our hearts, neither are we convinced of by any, but rather confirmed by the Scriptures of Truth, and by our daily witnessing of Gods Presence amongst us: Although we are liable to many sufferings therefore, and have undergone great penalties merely for the Worship of God, for which end we ever met, and no other, as God knows, and all that have been present at our Assemblies from time to time can bear witness, who are not of us, nor of our perswasion, either as to doctrine or practice in many particulars: Yet we freely confess before God and all men, we have had Collections amongst us, God having put it into our hearts, that of what we have, and what God hath blessed us with, we have been, and still are, out of our small estates ready to maintain good works; for it's Christ and the Apostles Doctrine: *For if we say we love God, and suffer our Brother to want, how then dwelleth the Love of God in us?* Besides, we have many poor Widows and Fatherless, and many poor Prisoners, who are sufferers for Christ and the Gospels sake, unto whom we have ministred without being chargeable unto any Parish in the Nation for our Poor; besides the Contribution for the Poor of the several Parishes in the Nation, and other good and necessary works we have maintained, and shall be ready while we enjoy any thing in this present world: Besides these works of Charity, God he knows, and we are bold to challenge all the whole World to prove, that ever we collected any thing but for the aforesaid vertuous and pious uses, according to the will of God.

9. We deny all such, if any such there be, who make any such Collections in their Assemblies to maintain War, or to buy

buy any Weapons of War, and to encourage or support any such desperate undertaking, to carry on any design under any pretence whatsoever, against the Peace of the Kingdom or Government of the same, or to the disturbing or hurting of any man, or men, either in person or estate.

10. We our selves know that *Sion* must not be builded with Blood, nor the Church of God by Weapons of War, nor Religion propagated by Violence; and therefore we cannot strive with those Weapons, nor with any Carnal Weapons of War, either fight to defend or offend, being redeemed out of those things; and can forgive our enemies, and bless them that curse us, and pray for them that persecute us, and do good to them that evil intreat us; and have learned the Doctrine of Christ, knowing if any do us wrong or injustice, *Vengeance belongs to the Lord*, and he hath wayes enow to recompence them, so that we need not, neither are we careful in this matter, but have committed our selves unto the Lord, the faithful Creator and Preserver of all that do believe; and we cannot render evil for evil, nor seek revenge, nor reviling for reviling; Yet knowing the Innocency of our own hearts, and that the glorious Truth of our God is concerned with us, we cannot but deny all false slanders and accusations that have been laid to our charge, and speak the Truth, and testifie it before all, and unto all, that it may be believed, and Truth cleared before all.

11. Whoever they be that have, do, or shall hereafter plot, contrive, consult, levy War, raise Arms, joyn with any foreign or domestick Enemies, under any pretence whatsoever, against the King or Government, or to the disturbing of the Nation, or to bring it into any commotion, in any hostile way or manner, We in the presence of the Lord, and before all men in the Nation do deny from our sincere hearts all such, and their practices, as to be out of the Truth of the Gospel, and we have not, nor cannot have any fellowship with them: Therefore let none impute any such things unto us, or trouble us any more with their groundless jealousies, surmises, or charges of this nature, which we are innocent in. And O that the inmost part of all our heart were open

open and bare before all in Authority in the Nation! And, O that you had no greater enemies at home or abroad than we are! then might you all rest in peace and quiet, without fear or jealousie of any harming you.

Last of all; Be it known unto all men We are resolved into Suffering-Principles, to *bear all things, endure all things, and suffer all things for Christs sake*; and if we must still suffer and undergo all those hard and heavy censures which already are decreed and determined against us, Know all people it is for Christs sake and the Gospel, and for the Testimony of JESUS, and the Word and Worship of God, and not for evil-doings; and this we hope all good and tender-hearted people will believe and receive our Testimony, which will ballance the suggestions of our enemies; and we steadfastly do believe the Lord will be with us in the midst of all Tribulations, and will plead our Cause, and keep us from every evil way and work, and from the Temptations of the Adversary, unto his heavenly Kingdom, that we shall not make shipwrack of Faith and a good Conscience, nor faint in the midst of Trials; and the Lord keep all men who thirst after Righteousness, from striving against the Lord, or standing in opposition against his everlasting Power, which whosoever doth, cannot prosper; and though we be the only Mark and But to shoot at, and are reckoned as the off-scouring of all things, singled out from the rest of the Nation as Objects of Wrath, and Vessels of Contempt, yet we knowing our own innocency, cannot betray it, but suffer in Faith and Patience, and travel in hope to see an end of all sufferings, and bear the reproach for Christ's sake, till he arise in his Power and Glory, and make his enemies his footstool. And indeed we cannot but pity and commiserate their state who yet are in opposition to us, that they should thus requite the Lord for all his kindness after their deliverance out of their adversity, trouble and afflictions, as to make it the main matter of concernment in the Nation to root out and destroy the Flock of Christ, whom he hath redeemed to himself as a *purchased Possession*, and think by this means to settle all in rest and peace. Oh the Lord open all their eyes that so judge,



judge; for they know not what they are doing, neither how ill the Lord takes it at their hands, that instead of encouraging, cherishing and being as a safeguard and refuge, they only should discourage and make sad the hearts of many poor and innocent people, whom God never made sad, and should add affliction unto affliction; and that the glorious Truth of *Jesus Christ*, which hath been so richly made manifest both in word and operation, to the changing of thousands from sin and ungodliness, to bear the image of God, and bring forth fruits of Righteousness, and season the Earth, that the Nation might be blessed with the dew from above, and with the heavenly and spiritual blessing in *Christ Jesus*: But O how is all this slighted in the Nation! and O how doth Vice abound, and Wickedness and Ungodliness encrease! and how do men run after it as if it were the way to felicity and happiness! O what prophane is broken forth like a land-flood over all the banks! what horrible Oaths and Blasphemy, what prodigious Swearing and Cursing, as if it were even daring God to damn them; nay, some do frequently use those very words of daring God to it, and saying, [*God confound them*] is the frequent wicked speeches of many in the Nation, and taking God's Name in vain at every trivial occasion; and O what drunkenness and filthy uncleanness, not fit to be named among men! what swearing and forswearing! that it may truly be said, *Because of Oaths*, as of old, *the Land mourns*: and what sports, vain pastimes, that begers people into lightness and wantonness, are permitted, if not allowed! which are bad and wicked fruits, and demonstrate the fear of God to be far away from them, that act and countenance such things, as people running on heaps unto such vanities: but to meet in the fear of God, and for the worship of God, or for holy Exercises, this is reckoned *Sedition*, and counted dangerous and destructive to the Peace of the Nation; and nothing but Persecution and Cruelty attends such; which if it be continued and persisted in, will bring a scourge of God upon the Nation. Therefore once more be warned; *Break off these bonds of wickedness, and cease from persecuting of God's People, and repent while you have time, if you can find a place, Lest the fire of the Lords Jealousie smoke against you, and there be none able to quench it, or deliver you.*

By the suffering and afflicted People of God,  
who are persecuted for Christ's sake,  
and called QUAKERS.

It is the same Faith and Hope that we hold, and not another, for which the Apostles of Christ suffered, and were persecuted: yet there is none will say in our generation, that the Apostles did evil; nor none say, that they did well that persecuted them. Therefore consider of it, you that are doing the same thing you condemn in others.

THE END.

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